

# Preservation of educative traditional games in the development of character education

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**ABSTRACT:** This study aims at describing the ethnography of the form of Balinese traditional games in Indonesia, the character values contained in the games, the contribution of the games to the development of the characters of the young generation through sport lessons on the elementary school in Bali, Indonesia, and constructing design model of teaching materials. To study them, qualitative research methods were applied. The determination of the informants was conducted purposively by snow ball technique. The data were collected by observation, interview, and document study, and analyzed by triangulation. It revealed that ethnographically the traditional games in Bali have been an entertainment medium related to the use of leisure time in the life of agriculture society. The makers of the games are anonymous. The Balinese have wealthy at traditional games, but it is only a few of them are still known by elementary school students. The games contain some character values. These values can inspire and support the development of characters of the elementary school students in the future. Based on the reason, the innovative sport teaching materials that provide space for traditional games in the development of the character of students in elementary schools were developed.

## 1 INTRODUCTION

Balinese belong to an open society. Their openness influences their sociocultural dynamics which not only color the Balinese cultural community, but also has created the erosion of Balinese traditional culture. The erosion is also related to the process of the development that follow modern paradigms which less accommodating traditional culture. Traditional culture is declared as the fatalist (McClelland in Suwarsono and So 1991p. 27). Such views result in the eroding of traditional cultures such as local wisdom, local languages, folklore, and traditional games (Triguna 2008, Putra 2008, Swarsi 2008). This can be seen from the decreasing popularity of folklore by modern films from overseas, the displacement of traditional games by various games based on modern technology.

Such a development model would create local residents' alienation of development processes and outcomes that would lead to the destruction of local culture, the decline of self-awareness, national identity and character. This is certainly a distortion of so-

ciocultural development. Realizing this, it is necessary to preserve traditional culture, especially traditional games. The preservation of traditional culture is very important because it is a component of the cultural capital of a society that contributes positively to the development of the character of future generations. This is in line with the ideology of character education that has developed in recent times (Khan 2010, Mustakim 2011, Zubaedi 2011, Raka, et al 2011). Awareness of efforts to preserve traditional culture has indeed developed. This can be seen from the existence of Deputy for Culture Preservation and Development. However, efforts made more emphasis on the existence of culture as a product that is ready to be packed and marketed to the tourism market. Positioning such a culture certainly not only provides less space for the exclusion of the values that lie behind the various forms of traditional culture including traditional Balinese games, but also in the process of socialization and development in the formation of the personality and character of the younger generation.

In this regard, the academicians of development theory offer a sustainable development paradigm that is aligned with the local community and culture (Dietz 1998). The thinking in this direction has long been developed in various polemics of scientific thinking maps from academicians of sociology, anthropology, cultural studies and development, as revealed by Geertz (1976); Campbell (1994), and oral tradition studies developed by Sedyawati (1998); Danandjaja (1998); Pudentia MPSS (1998). Even lately this kind of thinking has grown in the paradigm of postmodernism (Lyotard 1984, Foucault 1997, Sugiharto 1996).

Such critical thinking strongly recognizes the cultural pluralism of society, and its functions in various aspects of life. In this regard, it is deemed necessary to examine the Preservation of Traditional Educational Games as a Cultural and Social Capital in the Development of Character Education in Primary School Students throughout Bali, Indonesia. Educative traditional game studies have been done by oral tradition game experts, but the studies of traditional game of Balinese society in character educational perspective is still very limited. In fact, traditional games play an important role in the process of character development in early childhood education and basic education because educative traditional games are very loaded with the ethical, moral, and cultural values of the supporter community. In addition, educative traditional games are sociocultural capital contributing to the development of young generation characters, such as: cooperation, togetherness, discipline, honesty, and consensus on mutually agreed values and rules of the game, as well as the creativity of thinking (Raka, et al. 2011 p. 231; Zubaedi 2011 p. 283 Lewis 2004 p. 18, Zuchdi, et al 2013 p. 25). Park as quoted by Zubaedi (2011) states that opportunities to teach ethical and moral values that affect student behavior can be developed through sports and games. In this regard, it is necessary to develop a study on the preservation of educative traditional games as a sociocultural capital in the development of character education in elementary school students throughout Bali.

The problems to be raised in this research include:

1. How is the ethnography of traditional game form owned by Balinese people?
2. What values are contained in various forms of traditional Balinese games?
3. How does the contribution of traditional games to the development of the character of the young generation in character education in elementary school students in Bali?

4. How is the design model of character development material based on traditional games in character education through sports lessons in Primary School students in Bali?

## 2 RESEARCH METHOD

The research was conducted in each sub-district in four districts in Bali, Indonesia: Banjar Sub-district, Buleleng Regency, Klungkung Sub-district, Klungkung Regency, Ubud Sub-district, Gianyar Regency and Kerambitan Sub-district, Tabanan District. This research uses a qualitative approach. The determination of informants is done purposively snowball. Data collection is done by observation, interview, and document study. Data analysis is done descriptively qualitative.

## 3 RESULTS AND DISCUSSION

The ethnography of form of traditional games possessed by Balinese society is very difficult to trace the origins of its creation. Based on the results of the interviews it was known that the traditional games are developed as entertainment in leisure time in the agricultural community. Such a phenomenon is certainly related to the characteristics of Balinese people who prioritize social collectivity and works as offerings to the community. In addition it may also be because the Balinese people put forward the construction of togetherness or common property. Or perhaps also because the traditional game that developed is indeed the work of some members of the community. Apart from that, such a phenomenon can also be viewed as a logical consequence of society's consciousness in controlling its egoistic traits. Such awareness is related to the efforts to socialize and construct the social wisdom that controls the nature of egoism and arrogance. This kind of phrase is also contained in the song of Bali *edengadenawak-bise, depanganakengadanin* (do not feel able, let others who judge). The lyrics of the song contain meaning that is loaded with the values of local wisdom in the formation of the ideal personality. Through the reconstruction of the values contained in the song each individual will always strive for self-introspection, self-control and distance from social and intellectual hubris attitudes. The occurrence of such a phenomenon is of course also contributed by a deep awareness and understanding of the nature of work as a moral obligation which is bolstered by spiritual values, namely work as an offering. In that context each individual is free from expectations of

the product of work and prioritizes the meaningfulness of work for the process of being better, because *karma* (work) is a spiritual moral process in the framework of liberation.

Based on the results of the literature studies and interviews with some figures revealed that the Balinese people have a wealth of traditional games that are quite adequate. This can be known from the existence of almost 80 traditional games ever known by members of the community. However, lately, the game is only a few that are still known by elementary school students. This occurs as a consequence of the modern development paradigm that tends to override traditional culture including traditional games. Traditional culture, in this case traditional games, is seen as a cultural component that does not inspire and develop creativity, and even tends to be seen as a burden of development, so it must be removed.

In fact, traditional culture/traditional games are loaded with ideal values that play a role in shaping the character of young generations and at the same time can contribute in supporting the achievement of development goals. In relation to that traditional culture/traditional game by the figures of critical theory, the theory of postmodernism is seen as a capital that can be invested and empowered.

In the perspective of Bourdieu (Ritzer & Goodman 2005 p. 518-523), it is clearly stated that every society has community capital, namely political capital, economic capital, social capital, cultural capital, and symbolic capital. Any such capital can be invested, empowered, exchanged and constructed. The development of traditional games in Balinese society seems also in order to strengthen the various capital. Traditional games of any kind will, of course, strengthen the cultural capital both in relation to the strengthening of various physical forms of the traditional games both existing and newly held, as well as in strengthening the cultural values of the local people, such as the value of honesty, togetherness, tolerance, sportiveness, deliberation and so forth.

Even after careful examination, traditional games are full of ideal values such as aesthetics, cooperation, honesty/sportsmanship, openness, and dexterity/critical which can contribute in shaping the character of young generation and at the same time can support the achievement of development goals. In relation to that traditional culture/traditional games by the figures of critical theory and theory of postmodernism is seen as a capital that can be invested and empowered. In the perspective of Bourdieu (Ritzer & Goodman 2005 p. 518-523), it is expressed as a cultural capital.

Each capital can be invested, empowered, exchanged and constructed, as stated in the theory of interpretive construction or structural construction. Social construction is very important in the dynamics of the lives of individuals and society because, through the process of social construction, actors feel, think, and build structure and then act on the structure it builds. This is related to the thinking about the dialectical relationship between objective structure and subjective phenomena, the dialectic between structure and agency, and the dialectic between the structure and the way people construct social reality, as well as the dialectics between habitus and the environment. Habitus is in the mind of the actor, the environment is beyond the mind of the actor. In this dialectic, there is a social game. Social play is the mechanism of reproduction of relationships of dominance between individuals and groups. The mechanism that is built is the effort to establish the culture in order to distinguish itself from what other people do. This is a strategy to maintain the local culture as well as the character of the people of the nation, even used as a means to accumulate the types of capital, including socio-cultural capital (Haryatmoko 2003 p. 4-23).

Thus, traditional games as a dialectic arena are built by individuals and various social groups in order to preserve local culture. In the context of human resource development, defense and development of sociocultural capital is a very important effort to continue (Hasbullah 2006). Such efforts are important because every traditional culture including traditional games has a positive contribution to development, especially the development of young generation characters.

Based on the contributions, it was developed a model of innovative creative teaching materials which provide traditional game space in the learning of Physics, Sports, and Health Education to elementary school students. The model design of teaching material for character development based on traditional game through Physics, Sports and Health Lessons is as follows. The name of game was *Metabuan-Tabuanan* (Destroying Bee's Nest) on grade IV. Where the core competence presenting factual knowledge in clear, systematic and logical language, in aesthetic work, in movements that reflect healthy children, and in actions that reflect the faithful child behavior and noble character, while basic competencies are Practicing combinations of basic movement for forming walk and run athletic basic motion based on the concept of movement through games and or traditional games/sports.

Indicator:

1. Demonstrate the motion of walk and run
2. Demonstrate variation and combination of the motion of walk and run

Material:

Variations and combinations of walk and run athletic basic movements through a modified and / or traditional game / sport.

Strategy:

Student Team Achievement Division (STAD) Type Cooperative Learning Model

Implementation of learning in accordance with the steps of learning model used:

1. Convey goals and motivate students: Teachers convey the purpose of learning and motivate students so that students can follow the learning with passion.
2. Presenting/delivering material: The teacher delivered the material that is how to play along with the rules of the game *Metabuan-Tabuanan* (Destroying Bee's Nest), which is as follows:

A. Facilities and infrastructure

- Field: school yard
  - Bee's nest is made from broken tiles formed in such a way that amounts to 5 which are then stacked.

B. Rule:

1) Players

This game is played by 2 groups. One group becomes the "bees team" and another group becomes "destructive team", with the number of members of each group equally.

2) Game

- Bee parent keep the nest from destructive act. If anyone wants to destroy the nest, then he will pursue it.
- The destroyer trying to destroy the bee's nest, with one turn to approach the nest and trying to scatter piles of fractions of tile.
- All players must alternate into vandals or bee parents.
- The winning and losing team in the game is determined by using a score, that is, the winning team is the team that scores the most. How to get a score that is as follows.
- Score 1 is given if the bee parent successfully captured one of the destroyers or if the destroyers successfully damaged the bee's nest.
- If one of the teams is first out of its members, the team whose members remain the same will get a score of 4. Score continues to be collected until the game is declared over.

3. Organize students into study groups

Teacher form groups of students to learn to become small groups in advance, consisting of 4-6

people in each group on a heterogeneous basis. After students can play well in small groups, teachers combine several groups into large groups that have more members in each group.

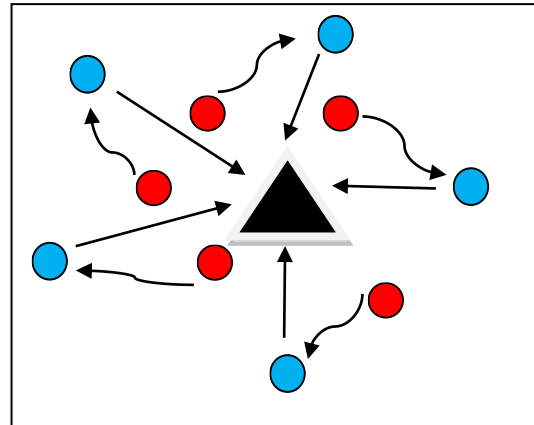


Figure 1. Destroyer team (blue colored) try to approach bee's nest surrounded by bee parents (red colored) who tried to catch those who tried to damage their nest.

Information:

●: Destroyer Team

●: BeesTeam

▲: Bee's Nest

4. Guiding group of learning

After the group is formed, the teacher starts the game. Each team chooses one of its members as the group leader. The head of each group made a "suit" to determine which group became the team of bees and the team of destroyer. The winning team will be the destructive team and the losing team will be the bee team. The master of the team will either send one of its members or be himself to be the parent of the bees and the other members will cheer on his friend as the bee parent to catch the destroyer. All destructive teams will attempt to destroy the bee nest guarded by the bees and their parent. If the bee parent succeeds in capturing one of the destroyers before the house is destroyed then the bee team get the 1st point otherwise, if the parent fails to keep the integrity of the house where the destroyer can damage the house, then point 1 will be given to the destructive team. Each one of the teams get a point the team position will be exchanged that had become the bees team will turn into a team of destroyer and the former destroyer team will be a team of bees. So the game goes on until the referee blows the long whistle as a mark that the game is ended.

## 5. Evaluation

An attitude assessment is conducted during the learning process. Assessment of knowledge is done through a simple quiz after the game is over. Students are gathered and randomly questioned about their experiences during the game. Skill assessment is done through observation of the game process in small groups as well as large groups.

## 6. Give rewards

The group that came out as winners received appreciation in the form of praise and applause from other groups, as well as getting special treatment from the losing groups. (Losing groups can sing, dance, hold group winners, and or playfully).

Characters that are generated through Destroying Bee's Nest Game are as follows:

1. Responsibility
2. Discipline
3. Cooperation
4. Tolerance
5. Honesty

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## 4 CONCLUSION

Through this approach, ethnographic discovery of educative traditional games in Bali is very difficult, because, in general, the results of cultural creativity including traditional games tend to be anonymous. Whereas the Balinese people have a wealth of traditional games are quite adequate. This can be seen from the existence of almost 80 traditional games ever known by members of the community. However, lately the game is only a few that are still known by elementary school students. The traditional game of Balinese society contains very adequate cultural values, and can support the development of young character, especially the students of elementary school in the future. For that need it was developed model design of teaching materials that provide space for traditional games in the development of the character of students in elementary schools, especially in the field of Physical, Sports and Health Education.

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